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MORE NEWS
FROM
SALISBURY.

V I Z.

- I. An Examination of some Parts of the Bishop of *Sarum*'s SERMON, and CHARGE at his late Triennial Visitation.
- II. A Vindication of Mr. COLLIER, from his Lordship's Aspersions on Account of the Second Volume of his *Ecclesiastical History*.
- III. A View of the Present State of the *Church of England*; Submitted to the Clergy of the Diocese of *Sarum*.

*By the Author of Three Letters to the
Bishop of SALISBURY.*

L O N D O N:

Printed for E. CURLL, at the *Dial* and *Bible*
against St. *Dunstan's* Church in *Fleetstreet*. 1714.

Sach. 360/1



(i)



TO THE
CLERGY
OF THE
Diocese of *Sarum*.

Reverend Sirs,

WHEN the Church shines
forth with a particular Beau-
ty, and seems to have re-
ceived almost all the Bene-
fits that a good Prince and happy
Laws can secure to it; when it *stands*
as *on a Hill*, not only as conspicuous
to others, but for an advantageous
(a) Prospect

Prospect of the Blessings scattered round about it; then it were a sort of Envy not to partake in its Glory, and praise the Providence that has raised it to such Degrees of Splendor and Dignity. To murmur and repine at such a Time, is either a Mark of Ignorance, or Ingratitude, of a Blindness that cannot distinguish, or a Prejudice that will not acknowledge the Goodness of its Heavenly Guardian, and those whom he raises up for its Defence and Ornament. Since first the *Reformation* shot forth, and spread thro' these Islands, it has ever met with Difficulties and Tryals; sometimes it has passed thro' the Fire, and been smitten by the Sword; the Anger of Princes and the perverse Spirits of Men have been whetted against it, and the Powers of Darkness have worked all their Engines for its Destruction. It seems to have laboured

boured against the Steep of a Mountain, and not till *now* to have attained the Point of Rest and Tranquillity ; and yet such is the fatal Uneasiness of *some*, that they would persuade us, that it is now rowling back again, like a heavy Weight, into the Vale of Ignorance and Superstition. These Men, impatient of every State, in the Days of Prosperity cry out and wish for *Persecution* ; and in the Time of Trouble, sigh and pant for that Condition they now abhor. The Affection of a tender *Nursing Mother*, the Protection and the Favour of Faithful Ministers, the Enlargement of Privileges, the Security of all Earthly Powers, is no *Anchor of Hope* for them ; and they look up to Providence it self with a seeming Distrust and Dissatisfaction. When they cannot find Dangers enough at home to employ their Spleen upon,

they look out abroad, and bring the remotest, idlest Dreams of Fancy near to us ; they range all that is terrible in History and Legends themselves into a formidable Body , and then shew them to the World for real present Evils. But let them no more talk of Superstition, and all the dismal Effects of a misguided Imagination ; for they themselves are the greatest Instances of the Follies and Fears they condemn in others.

It is indeed allowed, that a Pious Man may be cautious of the Insecurity of the greatest Blessings, and give Warning to the Possessors of them, not to depend too much on the Stability and Certainty of the Enjoyments they seem to rest upon as their own. This, when done in an Humble Christian Spirit, becomes the Guardians of the *Church* ; but when a Political Disgust works into the

the Concerns of Religion, and lessens the Purity of that with the Interests of the World, there is no greater Scandal can befall the Profession. When no Occasion escapes without a Repetition of the same groundless Clamour, entirely foreign to the Scheme of Divinity; it is no great Difficulty to see thro' the Colours of the Designer, and distinguish the *Politician* behind the *Preacher*.

No one, *Reverend Sirs*, has so Excellent a Talent at this way of treating his Audience, as your Laborious *Diocesan*, who may indeed, in a proper Sense, be said to *Visit* you, since he never comes without a *Train of Woes and Miseries*, heavy Threatnings, and a Torrent of a Spiritual Anger. I believe, there is no one doubts of his Abilities and
Power

Power to Instruct well, and the Testimonies of his Learning are too well known to be called in question; but give me leave to say, that it were much happier to abound in other Qualities, than those of Murmur and Discontent; that the Instructions of Piety are more becoming, than Lectures of Government. The Repetition of ancient Facts, which it is more than probable will never find a Parallel in this Age, is a fruitless Labour, and carries the Face of a Design too bad to be touched, but under some such Disguise. When He would incline you to believe that the Work of *Reformation* falls backward, instead of Proceeding, you might perhaps be tempted to think that One, who has made that part of History so much his Study, informed you right; but that you know that *some Persons* have Favourite-

rite-Doctrines, which the best and greatest Men of the *Church*; since that Beginning of Things have disapproved. I will not anticipate in this Address, to give any thing that I shall have occasion to remark in the following Papers; and therefore I refer my self to them.

I must however ask your Pardon, if you shall see some Parts of the *Charge* handled in a manner not so serious as you might expect; There are some Things which cannot be better answered than by making them Ridiculous: I perswade my self that you will think That not to proceed from a Contempt of a Sacred Character, to which I shall ever pay a just Veneration. The Time has been when your Good *Diocesan* has made himself merry with his Adversary, and thought He did not act
out

(viij)

out of Character by doing so : Besides, that most of my Business concerns him as a *Politician*, not a *Divine* ; and therefore I may hope for your Pardon there.

Your most Humble Servant.

More



More News from *SALISBURY.*

SALISBURY is of late become so very Considerable for Intelligence of all Kinds, both Foreign and Domestick, that we are to expect for the future all the Material Transactions that concern these Nations from that Quarter. The Writer of the News from thence is a Person so well qualified in every Respect for the Office he has taken upon him, that he cannot only tell you what has been done, and is actually now doing; but by a peculiar Secret of his own Acquiring, can dive into Futurity; and as well inform you of the State of Affairs for the *Ten next Years* to come, as those of the *present Time*. These Presages he delivers to you not in an obscure Manner and mysterious Expressions, like *Nostradamus*, but in a plain, positive and solemn Style, and stakes both the Reputation of his

B

Skill

Skill and his Modesty, upon the minutest Event which He predicts ; but I will not say how often He has forfeited Both upon these Occasions.

This Worthy Person does not indeed salute the World so regularly and so frequently as his Brethren in *London* ; but then to make amends, he gives you more *Monsters* and *Rarities*, than all the Fraternity of Writers put together, and sets them off to a much better Advantage than any of the Lower Tribe of the Dealers in Prodigies. In his last Papers we have News of a Cargo of *Wolves* lately arrived, a reasonable Number of *Lions*, beside several *Unicorns* ; but then for fear you should be desirous of seeing these strange Things, he softens the Matter, and says they are not here already, but *as it were*. And again, that you may not be quite disappointed of this fine Show, he gives you his Word that they will be *quickly here* ; for they *say so in all Places beyond Sea* ; and what is said in all Places *beyond Sea*, every Body knows *must certainly be True*. For Instance ; if it was said in *all Places in England*, that all the People on the other side of the Water are *Mad* ; and this Advice was carried into *Holland* ; why they must necessarily believe it, because it is the general Report here, and said in *all Places in England*. You plainly perceive

perceive that this is a good Proof, and a sufficient Foundation for you to build upon the Credit of the Writer.

However, I must not stifle some Objections which are made against my good Friend's way of Relating his Intelligence. One is, That whereas other Gentlemen of that Order, upon the Occasion of the repeating the same Piece of News; only say, *The Report continues; It is still believed that, &c.* Our Worthy Author not contenting himself with such short Confirmatory-Sentences, relates in twenty Pages together the same thing He told you half a Year, or a Year before; and by an admirable Variety of Expression, and new Turn of Words, makes you take the same Matter for News again, and buy your Intelligence twice or thrice over. A Friend of mine said his News in this respect resembles a Parcel of Almanacks of several Dates: It is no Matter, says he, which you look into for the Weather; one of the present, or one of ten Years ago; you are sure to find *Clouds, Rain* and *Cold* ranged under their proper Months, and a dismal Rhime or two against the King of *France*, and his *Holiness* the Pope, for a Conclusion. I have indeed perused his Papers, and find what my Friend says is true, and that he depends too much on the shortness of his Reader's Memory, or has very

much impaired his own. I could tell him of the *Pope*, *Smithfield*, *Reformation* and *Revolution*, and some other Things, of which he has told his Tales many times over; but I am so certain, that it is a Mark of Infirmary, and not Design, that I forgive him.

There is another Artifice of this Writer, which is to engage the Attention and Respect, and which he has used with very good Success, and captivated the Heart of many a Reader by it. Whenever He mistrusts your good Opinion, he introduces what he has to say, with telling you how *Old He is*, and implores your Charity, as it were to a *Veteran* Author. I remember, about Two Years ago, He began his Paper with a very grave Air, thus; *I am now in the 70th Year of my Age, and as I cannot speak long to the World in any sort, so, &c.* Now what Reader is there of any Bowels, who would not compassionate a Man in this Case, and purchase his *last Words*? But He outlived his own Threatnings, and soon shew'd the World that his *Lungs* were as strong, and his *Arms* as vigorous as ever: Nay, to convince you that he believed himself no more than others generally do him, he immediately undertakes to write a Volume in *Folio*. But the best of it is, that he

he thinks now to play this Game upon his Reader again ; for in his last News he says, *This may be the last Time*, and the *Age I have arrived at*, &c. Here are *more last Words*. This is the Practice of the *Empiricks* sometimes, that the Doctor is leaving off his Business, and retiring to his Estate ; and the next Month the same Story again ; but still he continues to sell his Packets ; and I am sure, when my Friend knows that this is the Method of *Quacks*, he will use it no more. Now, if this Worthy Person would perform his Promise, I can assure him there is an Old Saying, which he may verify, *Ut placeat, perire*.

Another Artifice to make you believe he is in earnest, and relates every thing out of the Sincerity of his Heart, is, He tells you that the Apprehension of the dismal Events he foresees, or the View of present Circumstances so affect him, that he cannot help *Crying* and *Mourning* secretly, that he laments all Day, and a good part of the Night, and shall never be at ease till the Prospect is mended. Now it is certain, that People don't use to Cry for their Diversion ; and therefore there must be some Truth at the Bottom of these Lamentations. This Way of arguing is taken by some, I know, for a Jest ; it being no great Sign, they say, of a
real

real and true Sorrow, to inform the World of it. Thus he *cried* mightily some time ago, because he has met with a Parcel of *Blockheads*; and now he is brimful of Sorrow again, because he has found some Men of a different Opinion from himself. A Man that takes such frequent Occasions to vent his Grief, must certainly be reduced soon to a very low State, and die of a Distemper not yet mentioned by the Physicians, the *Morbus Lackrymosus*. However, I shall not leave this Topic without advising him to *cry more*, and *speak less of it*.

Another Particular that concerns the Writer of Advices from *Salisbury*, is a Matter of general Complaint, that He *never writes any good News*. He seems to calculate all his Labours for the Melancholy and Splenetic, not to divert, but increase their Distempers; and his Works may be more truly said, than any other, to *be proper to be read before Funerals*. They may be of special Comfort to those who are afraid of Death; for he positively assures you, that they shall not want Company; for that there will quickly be an *Universal Massacre*, wherein all shall suffer the same Fate. He has already, at the proper Expence of his own Imagination, set up an *Inquisition*, invented New Pains and Tortures, and kindled
a great

a great Number of Fires in *Smithfield*, and other Places proper for such terrible Executions. At other times indeed, he is pleased to soften his Terrors a little, and inform you only of a great *Tyrant* that intends to devour you, or threatens you with a *dreadful Storm*, or, which is the safest Terms he expresses himself in, an *imminent Danger*, or a *Black Cloud* that is ready to burst upon our Heads. I have known a great many People so affected with these strange Stories, that they have been cast into a Variety of odd Symptoms; some fallen into a heavy Dejection of Spirits; others are so frightened, that it is not without much Difficulty, that one can persuade them they shall not be burnt the next Morning for *Heresy*; and a third sort fall into a Passion, call for their *Spears* and *Launces*, and swear they will oppose, *they do not know whom*, to the last Drop of their Blood. It must be owned, that it is not to be tolerated in a Christian Government, that a *News-Writer* should take those Liberties of disturbing the Senses of good Subjects, and putting Honest Well-meaning Men in Pain of losing their Properties, whenever he thinks or dreams there is a new *Crisis* of Affairs. For my own part, as I have been a Sufferer, I shall freely communicate my Method of Relief, which

was

was no more than a Chapter in *Don Quixot*, or the *Tale of a Tub*; which I found by Experience to be great Reliefs upon any of these Occasions, and have advised my Friends to use the same with good Success. I have been told, that some Remonstrances have been made to this Writer, desiring him to give us but a little Touch now and then of *some good News*, and Instances of Happiness given, that merited a Place in his Writings; to which he always replies with a Text of *Scripture* misapplied, and then thinks he has given Satisfaction.

But farther, He indulges this Effusion of the *Atra Bilis* to that degree, that there is no Old Tale in all the *History* he is Master of, that bears an ill Face, but He secures it for his Own, and transcribes it into his Papers; and then surprizes the World with a *Bloody Murder*, that happened a *Hundred and Fifty Years ago*. By this Knack, He has procured the Reputation among some ignorant People, of being the best Antiquary in *Sessions-Papers* and *Executions*, that this Age has produced. With what Pleasure and Transport does He dilate upon a *Religious Bonfire*? How Elegant and Passionate is He in the Description of *Racks* and *Pincers*? Read him, ye Aged Matrons, and ye Pious Youths; he shall melt your Hearts with

I

Pity,

Pity, and draw Tears from your Eyes, more than all the Renowned Writers that your Grandmothers have recommended.

But I must now leave the News-Writer to talk with one of a more Eminent Character, but near allied to him, as to the Subjects he treats of; and for whom I have entertained so just a Respect, as to order the Printer to separate them from each other by the Distinction of a New Title, as follows.

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EXAMINATION
 O F

Some Parts of the Bishop of *Sarum's*
 SERMON and CHARGE.

AFTER my Lord of *Sarum* has opened his Text, He, by a very apt Comparifon, makes himfelf as like *St. Paul* as his Modesty would permit ; and infinuates to his Audience, that as he has the *Apostles* Spirit, fo he expects his Fate. But for fear Men fhould not fufpect from what Quarter he determines that muft come, he informs them that *Poper*y is that terrible Monfter he dreads, and gives them to underftand, that as it is in its purfuit of us, fo we are now near become its Prey.

After his Lordfhip has taken Occafion to exclaim againft *Poper*y, and every Thing which he imagines approaches near it, it is
 very

very surprizing that he should so soon turn his *Style* and Praise it for the Allowance it gives to *Lay-Baptism*. Rather than the *Church of England* shall escape Censure, she shall be condemned first for her *Approaches* to *Popery*, and then for her *Remoteness* from it; for being like It, and for not being like It. Let us see how his *Lordship* maintains his *Charge*: Many great Men of the *Church* hold the *Invalidity of Lay-Baptism*, by which, says he, a *great Part of Popery is cut off, all the Foreign Protestants and Multitudes among our selves*; and yet in despite of these Consequences, this *Doctrine* is contended for. But the Question is not what Consequences follow, but whether the *Doctrine* be true, agreeable to *Scripture*, and the Practice of Antiquity? This is the Point which ought to be considered, and which his *Lordship* well knows has been proved beyond Contradiction; and therefore he who maintains that Opinion, is not at all concerned in the Consequences; but They who are involved in those Consequences, ought to regard their own Danger.

For instance; If I affirm and prove the *Church of Rome* guilty of *Idolatrous Worship*, and leading her Members into a damnable Sin, I should not think it any Argument a-

gainst my Assertion, That that Doctrine of the *Romish Church* is spread into *Spain, France, Italy, &c.* and thereby great Numbers laid under the Imputation of a *damnable Sin*. The Consequence concerns them, and not me; it is the same in the Case of the *Invalidity of Lay-Baptism*.

But his Lordship extends his Kindness so much to Foreign *Churches*, and our own *Separatists*, that he seems to have much lessen'd his Charity, and good Opinion toward the *Church of England*. It looks as if he was now come to believe his own Tales of Future Persecution, and thought to make a Merit with *Holland* or *Geneva* for a Protection. They would, no doubt, make some Returns to one who has been so free in condemning his own *Church*, that he might the better recommend their Models.

But his Lordship does not stop here, there is still another Doctrine of the *Churchmen* which he dislikes; and indeed, how few are there which he does not? This is the *Independency* of the *Church* on the *State*, which he affirms to be contrary to the Opinion of all our Reformers and their Followers, till within a few Years.

Now

Now it may be worth while to enquire what is meant by this *Independency* of the *Church*, and in what Sense it was taken by the *Reformers*, and how it may be said to be Independent, notwithstanding what his Lordship advances to the contrary.

That the *Church* ever had Rights and Privileges conveyed to it, through a Succession of Generations distinct from the *State*, is evident not only from History, but from the Considerations of its Author, its Ordination, and End. It is as plain that it enjoyed those Rights before it was incorporated into any *State*; and therefore when it became incorporated, it could receive no new Right or Power which it had not before, only that of the Protection of the *State*; and in this Sense it may be said to be *Independent*. Or if we say, as it was not a Creature of the *State*, nor received any of its Fundamentals from thence, so the *State* has no Power to alter those *Fundamentals*; nay it cannot, they being Divine, and therefore *Eternal*; so that in this Respect too, the *Church* is *Independent*. Again, as to its particular *Offices* and *Functions*, they being settled before its Civil Incorporation; these too must be unalterable; and as to the Exercise of them, the *State* can have no Authority to interpose
for

for the same Reason. Indeed, to suppose the *Church* dependant entirely upon the State, in the loose Sense it has been taken by its Adversaries, is to run into a thousand Absurdities, and to make the *Church* signify nothing at all.

Our *Reformers*, when they spoke upon this Point, only mean in Opposition to the *Usurped Authority* of the *Pope* in *Juridical* Matters, to whom they deny any Appeal, and place that Power in the Person of the *King*, who protects the *Church*, and not in the pretended Claim of *St. Peter's Successor*. But may not the *Church* be *Independent*, because the *King* appoints the Persons, and the Manner of exercising the *Ecclesiastical Authority*? This is a Reasoning, no Man of Sense can comply with. It cannot be determined indeed, how far their Aversion to a *Tyrannical Papal* Authority, or their Fear or Flattery might carry some of the Reformers in complimenting the *King*; but they can never be understood so as to have made the *Church* a *Creature* of the Government, and its *Doctrines* alterable at the Pleasure of a *Monarch*. But the Sense of the Clergy in these Matters, is easily collected from the *Statutes* of those Times, and the Accounts which are to be met with of them in
Mr. Col-

Mr. Collier's *Ecclesiastical History*, where they will be found to be very different from this Prelates Notions.

And now I have mentioned that *Book*, I cannot help taking notice of some ill-natured Reflections, which his *Lordship* is pleased to bestow upon that Performance. To give the Reader a better View of them, I shall first transcribe the Passage, as it occurs in his *Lordship's* Charge.

“ A Voluminous Author, who has lately
 “ pretended to have written our *Ecclesiasti-*
 “ *cal History*, seems to have carried one
 “ Design in his Mind, from the Beginning
 “ to the End of his Second Volume, (I
 “ have not read his First) to soften and
 “ excuse the Corruptions of *POPERY*,
 “ and to blacken all the Steps of our Re-
 “ formers, leaving heavy Imputations both
 “ on *K. EDWARD* and *Q. ELIZABETH*;
 “ charging the last, as having done more
 “ Mischief to our Church, than her Sister
 “ *Q. MARY* did; softening even *THO.*
 “ *BECKET's* Behaviour with this mild
 “ Censure, That his Conduct *was not alto-*
 “ *gether defensible.*

By

By the Introduction to this severe Censure, one would be apt to imagine his Lordship thought no Man qualified for writing an *Ecclesiastical History* besides himself, and take it ill that any one shou'd presume to meddle with the Province he has assumed. But Mr. *Collier* is a *Voluminous* Author! And are his Lordship's Works of a narrow Compass? Does he make any Conscience of spinning out *Volume* after *Volume*? Or, what is more unmerciful, loading his Reader with a heavy Repetition of the same Story? And still it is—*Nec dum finitus*—Is there any Size of Paper, thou most Laborious Declaimer, which thou hast not filled? Hast not thou strutted in *Folio*, spread thyself in *Quarto*, shewed thy Raillery in multiplied *Octavo's*, and confined thy Truth and Integrity in *Duodecimo*? We may say with an old *Dutch* Poet, (whom I am sure you must therefore like) *Non te unus capiet Pluteus, sed una potest Flamma.*

But let us hear the Accusation, That he *softens* the *Corruptions of Popery*, and *blackens* the *Steps of the Reformers*: The Truth is, Mr. *Collier* has acted like a just Historian. He has not loaded the Innocent with Calumny and Detraction, nor bestowed unreasonable

sonable Panegyricks upon Characters of a mixed Nature : His Design was not to abuse the *Papists*, because they were *Papists*; and applaud the *Reformers* in every Action, because they were *Reformers*, and did good to many : And if this be a Conduct to be blamed, I can point out an *Historian* to the Reader, who has acted the Reverse. One who has studied to blacken without Reason, and caught at every idle Story in Authors of no Credit, to serve the good old Purpose of Scandal, extolling the stiff Incompliance of the *Puritan*, and condemning the decent Distinctions and Discipline of the *Church-Man*. But for a farther Vindication, I wish the Reader would only see the Reasons Mr. *Collier* gives for what he says upon the Heads of K. *Edward* and Q. *Elizabeth*, and perhaps he will then think the Severity excusable. And yet I can't forbear telling him the true Ground of his Lordship's Indignation, which is Mr. *Collier's* presuming to dissent from his Lordship in some Points of History, and finding a great Number of Errors and Contradictions in his Performance on the same Subject. These indeed are unpardonable Crimes; and the Ashes of the *Princes* had never been vindicated, if the *Prelate* had not been affronted.

Give me leave to add a Remark or two upon this Account ; His *Lordship* says he has not read that Author's *First Volume*, and at the same time quotes a Passage out of it concerning *Thomas Becket*, which in another Person would be reckoned a Contradiction. But I believe he had read neither, by what he says of *Tho. Becket*, as a Crime of this Writer's, that he softened his Conduct with these Words, that *his Character was not entirely defensible*. In Characters of a mixed Nature, and such I can prove from his *Lordship's* Confession *Tho. Becket's* to be ; this is a usual Expression with Mr. *Collier*, that his *Character* was not *wholly defensible*, or *indefensible* in *some things*, and I am positive he uses it above a hundred times in the Course of his History, so that no Inference can be drawn from those Words as *softning* his *Conduct*, the same being said of so many others. But the Secret is this ; His *Lordship* seems to read only the *Marginal Notes* of Authors ; for all he has said against Mr. *Collier* in particular is only transcribed from them ; and in return I assure him, there are many who deal with his Works, as he does with those of others.

It would be superfluous, and acting too like his *Lordship*, to run over with him his *Fears* of Popery, *France*, and his pretended Corruptions of the *Church*; and I think he has been already so well managed by others on those Subjects, that no One but Himself would offer to repeat them; which is a Reason why there is less Reason to Answer them, because so few believe the Reporter.

F I N I S.

(21)
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